KALYANA
KALPATARU
Vol. XVII
No. 3
October
1951

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Kalyana-Kalpataru

Vol. XVII.] October 1951 [No. 3

Contents

Subscription:—

Annual Inland Rs. 4-8-0 Foreign 10 Sh.

Single Copy Special Number Inland Rs. 2-8-0 Foreign 5 Sh.

Single Copy Ordinary Issue Inland Re. 0-5-0 Foreign 8d.

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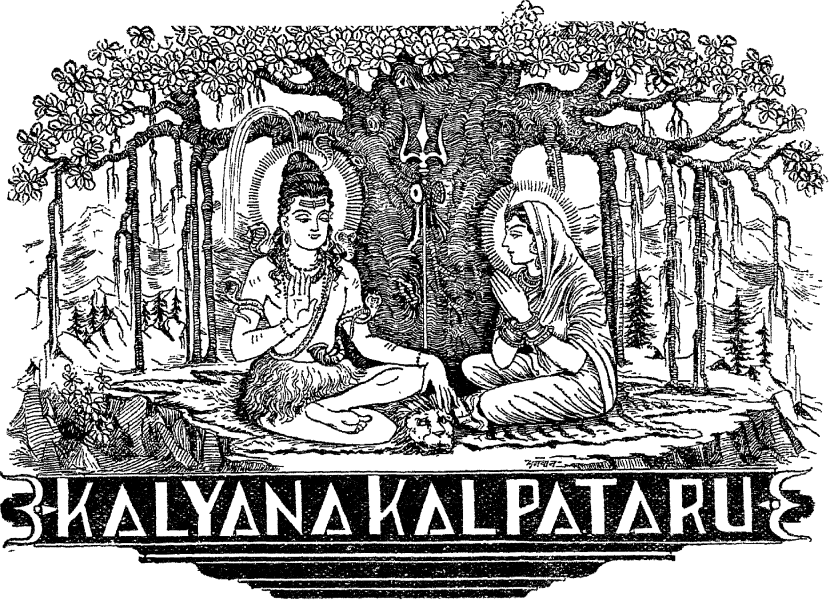
Printed and Published by Ghanshyamdas Jalan at the Gita Press, Gorakhpur (India)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI, 30)

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लक्ष्मीपते कमलनाभ सुरेश विष्णो
वैकुण्ठ कृष्ण मधुसूदन पुष्कराक्ष ।
ब्रह्मण्य केशव जनार्दन वासुदेव
देवेश देहि कृपणस्य करावलम्बम् ॥

(*Āchārya Śankara*)

"O Spouse of Lakṣmī, O Ruler of gods, O Viṣṇu with lotus-like eyes and having a navel with a lotus sprung from it, O Lord of Vaikuṇṭha, O Kṛṣṇa (Enchanter of beings), O Slayer of the demon Madhu, O Lover of the Brahmans, O Keśava, O Janārdana, O Vāsudeva, O Sovereign of the shining ones, extend Your helping hand to this humble creature."

Unto Bliss

Remember: God is omnipotent, omniscient and your greatest friend. Have faith in Him: His grace will surely deliver you from all bondage, rid you of all calamities and extricate you from all difficulties. Trust His following utterance in the *Gītā*: "However great a sinner one may be, the moment he approaches Me for protection I absolve him of all sins and turn him into a saint and a devotee. Thereupon he secures lasting peace: such a devotee of Mine never falls. Fix your mind on Me; then My grace will enable you to surmount all difficulties."

Remember: to take recourse to harmless external remedies for averting a calamity or danger is neither undesirable nor sinful. But it is not certain that such a remedy will invariably end your trouble; for the potency of such remedies is limited and meagre. God, on the other hand, is an inexhaustible storehouse of immense power; if you take refuge in Him and solely and entirely depend on Him, that vast divine power will begin to help you. When you can easily secure the help of an infinite and great power, why should you waste your time in running after a finite and trifling power?

Remember: however great your calamities, however thick the gloom, however terrible your sufferings, however powerful your bondage, if you fall upon—entirely depend on the power of divine grace you will find yourself resting in the abode of Bliss, which is free from all these.

Remember: whenever the circumstances are unfavourable to you, when all the means of amenity are wrecked and ruined, when the prospects are absolutely cheerless and sombre all round, when you may be faced with a furious storm of unrest, soar at once into the presence of the all-merciful Lord, stir not therefrom nor climb down from that sublime state even for a moment. Keeping your eyes solely rivetted on the Lord, continue to think of Him and Him alone. Be convinced that "God can bring the impossible into the region of possibility. It is not at all difficult for Him to change my adverse circumstances. I depend on His grace. He will surely confer the highest good on me." You will shortly see that the atmosphere has become clear, that the whole storm has disappeared and that all the means of amenity are becoming available in an excellent way.

Remember: the Lord greatly rejoices in putting an end to your adversity, calamities and difficulties. All that is needed is that you open out your heart to Him. Be not afraid, never harbour depressing thoughts in your mind. Never think that you have to wander in the wilderness of gloom, adversity and misfortune forever. It is a kind of sin to think like that in the kingdom of the all-blissful Lord.

Remember: whatever your condition, wherever you stand, in whatever adverse circumstances you may be, the Lord's long arms are ever sufficient to protect you. The Lord can rid you of all suffering, adversity, bondage and gloom, nay, cheer you up and illumine you with the light of divine wisdom,

—not only you but the whole of this vast universe.

Remember: before the power of divine grace, whose potency is beyond measure, your sins and afflictions, the storm and stress of your adversity and misfortune are too small to stand.

Remember: your want of faith alone is the greatest misfortune for you. Have faith in the Lord, His loving nature and His kinship with you. Advance towards Him, depend on Him. By the great power of His grace you will be easily rid of all troubles, bondage and the darkness of ignorance.

'*Śiva*'

(*Kalyan*)

Adwaita and Bhakti—XX

(*Continued from the previous number*)

By S. Lakshminarasimha Sastri, B. A.

That the great Bhagavatpāda, master of metaphysics and dialectics as he is, is nevertheless an ardent Bhakta can never be denied even by his avowed antagonists. Even in the professedly metaphysical works like the *Upaniṣad-Bhāṣya* and the *Sūtra-Bhāṣya*, where there is no possibility for the display of religious fervour, the Bhagavatpāda very often suddenly waxes supremely eloquent whenever there is an occasion to mention Īśwara. Elsewhere we have cited passages from the *Kenopaniṣad-Vākya-Bhāṣya* and from the *Sūtra-Bhāṣya* to substantiate this statement. And at the very beginning of his commentary on the *Gītā* he waxes so fervently eloquent on the Bhagavān Viṣṇu and His Divine Incarnation as Śrī Kṛṣṇa. He remarks: "When lust enslaved the minds of the people, and religion was smothered by irreligion, which blunted the faculty of discrimination in men, it was then that the Ādi Kartā (the Creator) Viṣṇu, known as Nārāyaṇa, incarnated Himself as Śrī Kṛṣṇa, begotten in Devakī by Vasudeva—for the purpose of preserving the Vedas and Brāhmaṇatva on the earth. For, it is only by preserving spiritual life that the Vedic religion could be preserved, since thereon depend all the distinctions of caste and religious order. The Lord, Omniscient and Omnipotent, possessed of unsurpassable powers, associates Himself, out of His Divine Volition, with His Vaiṣṇavī Māyā,—the Mūla Prakṛti composed of the three Guṇas—and appears to the world as though He is born and embodied like others, and as though helping the world at large. But in reality, He is Unborn, Indestructible, is the Lord of all creatures, and is by nature Eternal, Pure, Intelligent, Ever-free:—

दीर्घेण कालेन अनुष्ठातॄणां कामोद्भवाद् हीयमानविवेकविज्ञानहेतुकेन अधर्मेण अभिभूयमाने धर्मे प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं देवक्यां वसुदेवाद् अंशेन कृष्णः किल संबभूव । ब्राह्मणत्वस्य हि रक्षणेन रक्षितः स्याद् वैदिको धर्मः, तदधीनत्वाद् वर्णाश्रमभेदानाम् । स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां वैष्णवीं स्वां मायां

मूलप्रकृतिं वशीकृत्य, अजः अव्ययो भूतानाम् ईश्वरः नित्य-शुद्धबुद्धमुक्तस्वभावोऽपि सन् स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन् इव लक्ष्यते ॥

(*Upodghāta to the Gītā*)

Thus, the Bhagavatpāda is here seen as yielding to none in his firm faith in the Doctrine of the Divine Incarnation for the Redemption of mankind.

Again, his commentary on the *Viṣṇu-Sahasranāma*, which, tradition asserts, was the very first among the commentatorial works of the Āchārya, is pulsating, at every word of it, with a deep fervour which can be hardly styled conventional. The formidable array of Ślokas he marshals in defence of Bhakti unto Īśwara, culled from Purāṇas and Dharma-Śāstras, must amply bear testimony to his deep-rooted Bhakti. There is, in this Bhāṣya, the calm deep rapture arising out of devotion to Īśwara, viewed against the background of the Nirguṇa Brahma—such rapture as the mountaineer enjoys at the vast panorama of the undulating verdure-clad ranges of the Himālayas, dominated, however, in the background, by the arid majesty of the snow-clad summits.

Who, indeed, could miss the home-thrust, aglow with intense fervour, of Śankara, when he exclaims "Worship Govinda, Worship Govinda, Worship Him, thou fool! When the inevitable hour draws near, not all your grammatical erudition will save you!"

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।
संप्राप्ते संनिहिते काले न हि न हि रक्षति डुकृञ् करणे ॥

(*Mohamudgara*, 1)

And we, the denizens of the earth, are ever and ever again swirled on the whirligig of Saṃsāra. Birth again, death again, prenatal lying in the mother's womb! Oh Murāri, save me, save all of us from this endless, insurmountable Saṃsāra!

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥

(*Mohamudgara*, 7)

Frail man, steeped in ignorance, enters deep lakes to cull lotuses, wanders through lonely and impenetrable forests and mountains to gather flowers to offer unto the Lord. But alas, he knows not how to offer, with love, the single lotus of his heart unto Umāpati and thereafter rest in eternal happiness!

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
समर्प्यैकं चेतःसरसिजमुमानाथ भवते
सुखेनावस्थातुं जन इह न जानाति किमहो ॥

(*Śivānandalaharī*, 9)

And is it strange if the human heart, depraved as it is, distracted as it is with tumultuous passions, nevertheless turns with love to the lotus feet of the Lord in dire straits? The swan loves the lotus-bed. The Chātaka loves the rain-cloud. The Koka loves the sun, and the Chakora loves the moon. Each being in creation turns spontaneously to that source whence happiness swells. And so too does the human heart, seeking the feet of the Lord through right knowledge, derives happiness.

हंसः पद्मवनं समिच्छति यथा नीलाम्बुदं चातकः
कोकः कोकनदप्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।
चेतो वाञ्छति मामकं पशुपते चिन्मार्गमृग्यं विभो
गौरीनाथ भवत्पदाब्जयुगलं कैवल्यसौख्यप्रदम् ॥

(*Śivānandalaharī*, 59)

Frail mankind! too lazy, too inept to strive to learn and master Mantras, Yantras

or Stotras. No invocation to Īśwara does it know, nor can it contemplate on the nature of the Divine. No stories in His praise is mankind willing to hear. No subtle Mudrās does it know. Alas, it cannot even cry out pathetically to Divinity for protection. But, one thing it knows—it can turn to the feet of the Divine Mother as the Supreme Refuge!—and that alone will suffice to destroy all its distress.

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
न जाने मुद्रास्ते तदपि च न जाने विलपनं
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥
(*Devyaparādhakṣamāpana-Stotra*, 1)

To lapse, however, from constant devotion to the Divine is but the nature of man. Through an inexorable fate, or poverty or lethargy or an innate impossibility of being devoted to God, mankind lapses from its high estate of being devoted to God. But such a lapse must be condoned by the Divine Mother, the very Fountainhead of Mercy! For, unworthy sons there are that would abandon and deny their mothers, but who has ever heard of a mother, wickedly abandoning her offspring?

विधेरज्ञानेन द्रविणविरहेणालसतया
विधेयाशक्यत्वात् तव चरणयोर्या च्युतिरभूत् ।
तदेतत्क्षन्तव्यं जननि सकलोद्धारिणि शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥
(*Ibid.*, 2)

Nor is it to be deemed roguery if man turns to the Divine Mother only in distress, and not at other times; for, do not children think of their mothers only when they are afflicted by hunger and thirst, and not otherwise?

आपत्सु मग्नः स्मरणं त्वदीयं
करोमि दुर्गे करुणार्णवेशि ।
नैतच्छठत्वं मम भावयेथाः
क्षुधातृषार्ता जननीं स्मरन्ति ॥
(*Ibid.*, 10)

The vast majority of mankind, enslaved that it is by ignoble sloth and pelf, can hardly be expected to betake itself to the rigours of spiritual discipline. Hence, whatever one articulates, the Mother, in her supreme and illimitable compassion, regards as prayers addressed to Her. All manual craft that man turns out must be taken by Her as acts of worship: all peregrinations, as circumambulation unto Her; eating and drinking, sacramental oblations unto Her; lying down to sleep, as prostrations unto Her. All worldly enjoyments that man derives, must be regarded by Her as acts of dedication unto Her. Hence, the Divine Mother must transmute, in the plenitude of Her Mercy, all the gross activities of man and sublime them to acts of sacramental worship.

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामः संवेशः सुखमखिलमात्मार्पणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥
(*Saundaryalaharī*, 27)

Nor is such a transmutation of the gross to the Divine impossible. Does not the base iron, touched with the philosopher's stone, get transmuted to gold, and the sewage water, by confluence with Gangā, become Gangā herself? Then why should not the human mind, tainted as it is with all sins, become pure if it is only united to the Devī in love?

अथः स्पर्शे लग्नं सपदि लभते हेमपदवीं
यथा रथ्यापाथः शुचि भवति गङ्गौघमिलितम् ।
तथा तत्तत्पापैरतिमलिनमन्तर्मम यदि
त्वयि प्रेम्णाऽऽसक्तं कथमिव न जायेत विमलम् ॥
(*Ānandalaharī*., 12)

How indeed could man be saved, unless it be by the descent of the Divine Grace? The moment one surrenders one's self to Īśwara is verily the time for the descent of His Grace. And the act of surrender does surely entitle man to receive His Grace. Indeed, to whom else, otherwise than unto Īśwara could anyone address his prayers? If only steadfast devotion unto Him abides in one's heart, that certainly is the be-all and end-all of human existence.

अयं दानकालस्त्वहं दानपात्रं
भवानेव दाता त्वदन्यं न याचे ।
भवद्भक्तिमेव स्थिरां देहि मह्यं
कृपाशील शम्भो कृतार्थोऽस्मि तस्मात् ॥
(*Śivabhujanga*., 11)

But, is surrender to Īśwara so simple? We are all indigent, forlorn, unfortunate, steeped in grief, done up, macerated. Oh Śiva, Thou art the Indweller in all, and yet Thou dost not know our afflictions. Wouldst Thou not deign to protect us?

दरिद्रोऽस्म्यभद्रोऽस्मि भग्नोऽस्मि दूये
विषण्णोऽस्मि सन्नोऽस्मि खिन्नोऽस्मि चाहम् ।
भवान् प्राणिनामन्तरात्मासि शम्भो
ममाधिं न वेत्सि प्रभो रक्ष मां त्वम् ॥
(*Ibid*., 16)

And more than ever, when the inevitable hour draws near, when the senses become extinct, when the mental functions lapse away, when all activity ceases. When, haplessly, phlegm and other rheum course out of one's half-open mouth, when a mortal terror agitates the frail frame, when the spark of life is about to blow out—then, Oh Skanda! then, at that supreme moment, wouldst Thou deign to manifest Thyself in front of us, and save us for ever from the miserable cycle of Saṃsāra?

प्रशान्तेन्द्रिये नष्टसंज्ञे विचेष्टे
कफोद्गारिवक्त्रे भयोत्कम्पिगात्रे ।
मरुत्यनाथे तदानीं
द्रुतं मे दयालो भवाग्रे गुह त्वम् ॥
(*Subrahmanyabhujanga*., 20)

Intense devotion to Īśwara divinizes man. God-minded, he becomes God-like,—nay, he becomes the very God! Nor is this surprising. If the dust of the sacred feet of Śrī Rāma could awaken consciousness in a stone, what wonder if man should attain the consciousness of Godhead by serving His feet?

शिलापि त्वदङ्घ्रिक्षमासङ्गिरेणु-
प्रसादाद्धि चैतन्यमाधत्त राम
नरस्त्वत्पदद्वन्द्वसेवाविधानात्
सुचैतन्यमेतीति किं चित्रमत्र ॥
(*Ramabhujanga*., 16)

But service at the feet of God is hard to achieve—well-nigh an impossibility—until the mind, that is ever capricious, attains equanimity. Oh Bhavānī, when will the senses attain poise? When will there be neither friend nor foe? When will the pestilential desires cease? When will sordid worldliness be scotched at its very roots?

कदा वा हृषीकाणि साम्यं भजेयुः
कदा वा न शत्रुर्न मित्रं भवानि ।
कदा वा दुराशाविषूचीविलोपः
कदा वा मनो मे समूलं विनश्येत् ॥
(*Devībhujanga*., 2)

In this perilous journey of life we have been blinded, robbed of our wealth—wisdom—by the rapacious marauders—the senses—and we have been hurled, benighted and hapless, into the desolate well of delusion. What other refuge have we except to turn to Śrī Lakṣmīnṛsiṃha and pray humbly unto Him to extend His arms to raise us from the perdition that has seized us?

> अन्धस्य मे हृतविवेकमहाधनस्य
> चोरैः प्रभो बलिभिरिन्द्रियनामधेयैः ।
> मोहान्धकूपकुहरे विनिपातितस्य
> लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥
> (*Lakṣmīnṛsiṃha-Stotra*, 11)

We have thus culled, at random, and pieced together, a few Ślokas from the hymns of the great Āchārya. And this random selection must suffice to illustrate the earnestness, the fervour of the great Āchārya's devotion. But were one to expect outbursts of maudlin sentimentalism, tornadoes of sighs and torrents of tears, one would certainly be vastly disappointed. For, a Paramahaṃsa Sannyāsī of the type of Śankara must be, and is, above the tumult of cheap emotions, and hence cannot be expected to indulge in them. Further, there is no exaggerated picture of the abjectness of the human lot such as we frequently come across in other devotional literature. For, unlike the other devotional writers who seem to stress human frailty almost unduly, Śankara stresses the essential Divinity of Man, though that Divinity might be under a passing eclipse of Ajñāna. Hence, there is a certain staidness, an emotional sublimity (if we may say so) that characterizes the hymns of Śrī Śankara. Nor, however, is genuine, high poesy missing. One is often made to think that, had not Śrī Śankara renounced the world in his boyhood, and turned into the codification of the Vedānta, but had turned his hand to poetry, the incomparable Kālidāsa would then have found in him a formidable rival not only in the mellifluousness of diction, and in the grace of the numbers, but also in the felicity of poetic fantasy. To adduce illustrations thereto would be a well-nigh impossible task—his works are plethoric with specimens steeped in poesy! Here is a vision of Śrī Kṛṣṇa, that the great Āchārya conjures up with a few strokes of his facile pen. "Strolling in the woods adjoining the banks of the Kālindī, steeped in the rapturous music, drinking deep, like the bee, of the lotus faces of the cowherd damsels, ever adored by Lakṣmī, Śambhu and all the celestial hordes, the bamboo flute in the left arm, bedecked with peacock plumes, dight in silken raiments, showering grace, from the corners of His eyes, on His followers, ever sporting in the dells of Vṛndāvana,—may Śrī Kṛṣṇa bless my vision with His Beauteous Form.

> कदाचित्कालिन्दीतटविपिनसंगीतकवरो
> मुदा गोपीनारीवदनकमलास्वादमधुपः ।
> रमाशम्भुब्रह्मामरपतिगणेशार्चितपदो
> ... ... ॥
> भुजे सव्ये वेणुं शिरसि शिखिपिच्छं कटितटे
> दुकूलं नेत्रान्ते सहचरकटाक्षं विनिदधत् ।
> सदा श्रीमद्वृन्दावनवसतिलीलापरिचयो
> जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥
> (*Jagannāthāṣṭaka*, 1-2)

Here again is another picture of Śrī Kṛṣṇa! Ever indeed is Śrī Kṛṣṇa worthy of worship—Kṛṣṇa, dark as the rain-laden cloud, with the curd-rice and butter placed

on the palm of His left hand, the Murali borne in His right hand, His bosom impressed deep with the saffron laid on the bosoms of the cowherdesses and ever sporting, child-like, with His companions.

सदा सेव्यः कृष्णः सजलघननीलः करतले
दधानो दध्यन्नं तदनु नवनीतं मुरलिकाम् ।
कदाचित्कान्तानां कुचकलशपत्रालिरचना-
समासक्तः स्निग्धैः सह शिशुविहारं विरचयन्॥

(*Bhagavanmānasapūjā*. 10)

Contemplating, again, the Divine Form of Viṣṇu, from the toe of the foot to the crown of the head, the great Āchārya cannot help bursting into a rapturous tide of poesy, while describing the Feet of the Lord.—"May those tender Feet of the Lord, lotus-like, silken-soft, adorned with the impress of the Chakra, Matsya and all the other auspicious marks, adored of all gods, reduplicated by the hands (containing the same marks), tender as sprout, of the Daughter of the Ocean (Lakṣmī)—may those Feet bestow all auspiciousness on us all!

रेखा लेखादिवन्द्याश्चरणतलगताश्चक्रमत्स्यादिरूपाः
स्निग्धाः सूक्ष्माः सुजाता मृदुललिततरक्षौमसूत्रायमाणाः ।
दद्युर्नो मङ्गलानि भ्रमरभरजुषा कोमलेनाब्धिजायाः
कम्रेणाम्रेड्यमानाः किसलयमृदुना पाणिना चक्रपाणेः ॥

(*Viṣṇupādādikeśānta-Stotra*, 11)

And that enchanting Beauty, baffling all description,—the Beauty of Tripurasundarī—who can describe it? The lips dyed red with the Tāmbūla, the long lashes of the eye stained black with collyrium, the Tilaka of saffron on the forehead, the string of priceless pearls encircling the neck, the sparkling garments of gold—such is the bewitching beauty of the Daughter of the Lord of Mountains, such beauty, passing strange!

मुखे ते ताम्बूलं नयनयुगले कज्जलकला
ललाटे काश्मीरं विलसति गले मौक्तिकलता ।
स्फुरत्काञ्ची शाटी पृथुकटितटे हाटकमयी
भजामि त्वां गौरीं नगपतिकिशोरीमविरतम् ॥

(*Ānandalaharī*, 3)

What wonder, then, if the great Śiva, having Śrī Tripurasundarī for His Consort, should be the Supreme Īśwara—wandering all over the world as he does, mounted on a decrepit bull, quaffing venom, residing in crematoria, adorned with coiling serpents for ornaments? Is not all His greatness derived, by reflection as it were, from Her surpassing glory?

वृषो वृद्धो यानं विषमशनमाशा निवसनं
श्मशानं क्रीडाभूर्भुजगनिवहो भूषणविधिः ।
समग्रा सामग्री जगति विदितैव स्मररिपो-
र्यदेतस्यैश्वर्यं तव जननि सौभाग्यमहिमा ॥

(*Ibid.* 16)

And such Aiśwarya of Śiva!—such towering Majesty as doth make Him the Lord of all the gods! The Devas and the Asuras are churning the ocean. At first the deadly bane Halāhala rises from the ocean, spreading destruction among the celestial hordes. Śrī Viṣṇu, Brahmā, Indra and the other Devas fly to Him for refuge! And what compassion, what mercy, passing words? To save those that have taken sanctuary in Him, He swallows the deadly Halāhala! Oh, the incomparable Mercy of Śiva!

विष्णुब्रह्मसुराधिपप्रभृतयः सर्वेऽपि देवा यदा
संभूताज्जलधेर्विषात्परिभवं प्राप्तास्तदा सत्वरम् ।
तानार्तान्शरणागतानिति सुरान्योऽरक्षदर्धक्षणात्
तस्मिन्मे हृदयं सुखेन रमतां साम्बे परब्रह्मणि ॥

(*Daśaśloki-Stuti*, 10)

But if such be the ineffable Splendour of Śiva, what indeed shall we say of the glory of Śrī Kṛṣṇa—the beneficiaries of whose grace are Śiva and Brahmā, through the contact of whose Feet Gangā purifies the three worlds, and who, verily, is the Lord of All?

कृपापात्रं यस्य त्रिपुररिपुरम्भोजवसतिः
सुता जह्नोः पूता चरणनखनिर्णेजनजलम् ।
प्रदानं वा यस्य त्रिभुवनपतित्वं विभुरपि
निदानं सोऽस्माकं जयति कुलदेवो यदुपतिः ॥

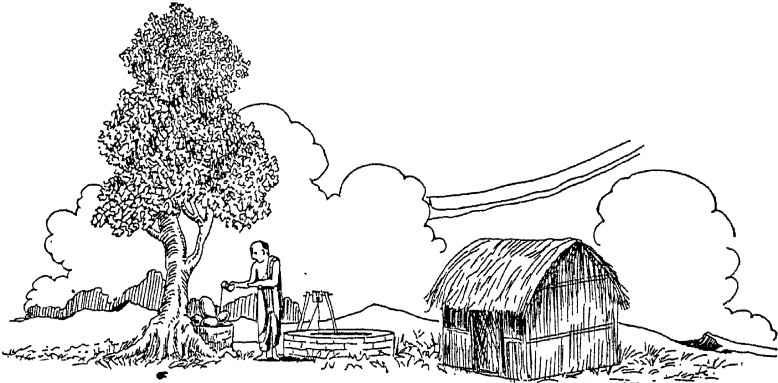
(*Prabodhasudhākara*, 143)

Let alone those, who, through Kāmyopāsanā, set their eyes on trivial benefits. Let alone those that would, through Yoga and Yajña, seek to attain heaven or Beatitude. But for us, who for aye worship the Feet of Yadunandana, what matter these worlds, these sovereigns, these heavens, these Beatitudes?

काम्योपासनयार्पयन्त्यनुदिनं किंचित्फलं सेप्सितं
किंचित्स्वर्गमथापवर्गमपरैर्योगादियज्ञादिभिः ।
अस्माकं यदुनन्दनाङ्घ्रियुगलध्यानावधानार्थिनां
किं लोकेन दमेन किं नृपतिना स्वर्गापवर्गैश्च किम् ॥*

(*Ibid.*, 250)

Thus, at every turn, we find the great Bhagavatpāda celebrating, with fervour, the glories of Śiva, Śakti, Viṣṇu, Rāma or Kṛṣṇa—but with his heart ever set on the One Reality, the Saguṇeśwara, who underlies all these aspects of the Divine. Hence, whether these Stotras be conceded to be the works of the Bhagavatpāda himself or a no less worthy successor of his—let none have the temerity to repeat the oft-repeated fable that Bhakti is foreign to the Adwaitīs—particularly after a study of Śrī Śankara's hymns!

(*To be continued*)

* The Ślokas quoted from the hymns of Śrī Śankarāchārya have not been *translated* in the accepted sense of the term. It was felt that *translations*, literal or even free, may be too mechanical and brittle. Only the dominant ideas of the verses have been gathered and strung together to form a coherent whole. This applies equally well to all Ślokas hereinafter to be quoted.

"Give up All Duties"

—By Basanta Kumar Chattopadhyaya

In *Gītā* XVIII. 66 Śrī Kṛṣṇa says, "Give up all duties and take refuge in Me. I shall reclaim you from all sins."* There is difference of opinion among the illustrious commentators of the *Gītā* as to the exact intention of this verse. Does the Lord mean that performance of all duties should be given up, or that duties should be performed but without the expectation of any reward? According to Śankara all duties (good deeds) should be given up. Evil deeds also should, of course, be given up. All work should be renounced. There should be mere contemplation of Brahma. But according to Rāmānuja, the intention of the Lord is that all duties should be performed, but there should be no desire for the fruit of those acts and that there should not be the feeling "I am performing these acts." Rāmānuja says that this is the proper way of renouncing Karma as laid down elsewhere in the *Gītā*. In this connection he has drawn our attention to some verses in the beginning of the Chapter XVIII. In the 3rd verse† of this chapter the Lord says that according to some learned persons all work should be given up because work involves bondage, while others are of opinion that sacrifice, charity and austerities should not be given up. In the 5th and 6th verses* that follow, the Lord gives His definite opinion that sacrifice, charity and austerities should not be given up, as they purify the mind of the doer and that these acts should be performed without attachment and without desire for the fruit of those acts. In verse XVIII. 9† the Lord says that the Sattvic way of renouncing an act is to perform the act but without having any attachment or desire for fruit. In verse XVIII. 11‡ the Lord says that it is not possible for a man to give up all work, and that he can be aptly called the renouncer of work, who gives up the fruit of the act. These very powerful and relevant arguments have been adduced by Rāmānuja in support of his interpretation of verse XVIII. 66 that what the Lord means is not that all good work should be given up but that the work should be performed without any desire for the fruit of the work. In the second line of this verse (XVIII. 66) the Lord says, "I will deliver you from all sins,—do not grieve." In explaining this line Rāmānuja says that in our numberless previous births we have constantly committed sins

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* सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

† त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥

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* यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

† कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

‡ न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

by not doing what we should have done, and by doing what should not have been done, and that the total accumulation of all such sins as stand in the way of our God-Realization is indeed formidable and that the Lord promises to remove all such sins; or that He promises to remove these sins as they prevent one from taking the path of devotion or absolute surrender to God.

Śrīdhara Swāmī in his commentary on this verse says that the Lord asks Arjuna to renounce all work and take refuge in Him with the conviction that by means of devotion everything will be fulfilled. Madhusūdana Saraswatī specifically mentions that the duties pertaining to the particular Varṇa and Āśrama (वर्णधर्म and आश्रमधर्म) as well as the common duties prescribed for all men (सामान्य धर्म) can all be given up. For the fruit of Dharmas can be attained only through the grace of God. If by means of absolute surrender one can attain the grace of God, what is the need of performing the Dharmas?

It will thus be seen that the bulk of opinion of illustrious commentators is in favour of actually giving up the work. There are also some weighty arguments in favour of this interpretation. In verse XVIII. 64* preceding almost immediately the verse under discussion (XVIII. 66) the Lord says that He is going to say the most hidden thing. This implies He will say something new. Proper performance of Dharma without attachment and desire has already been mentioned by the Lord in the verses quoted before in this article. If verse XVIII. 66 is interpreted to mean the abandonment of Dharma then it is something new. Again in the verse immediately following (XVIII. 67)* the Lord says that this precept of His should not be communicated to one who does not practise austerities, nor to one who is not devoted to the Lord or does not want to hear or is hostile to Him. If the advice is to do all good work renouncing attachment and fruit, no harm can come even if it is communicated to such persons. It is only if the advice is to give up Dharma that there can be objection to communicate it to undesirable persons of the type mentioned, who may find in it an excuse for giving up duties even though they do not take refuge in Him. The following verses of the *Śrīmadbhāgavata* seem to refer to the verse of the *Gītā* under discussion, and also to support the interpretation of actually giving up Dharma or duty.

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।
प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥
मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।
याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥
(XI. xii. 14-15)

"Oh Uddhava, leave aside all commands of the Śāstras and wholeheartedly take refuge in Me. I shall free you from all fear."

The following verse from the *Śrīmadbhāgavata* also refers to the abandonment of acts so far as they relate to the discharge of the debt which we owe to the gods, the Ṛṣis, men, living beings, dependents and ancestors—

* सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

* इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

देवर्षिभूताप्तनृणां पितॄणां
न किंकरो नायमृणी च राजन् ।
सर्वात्मना यः शरणं शरण्यं
गतो मुकुन्दं परिहृत्य कर्तम् ॥
(XI. v. 41)

"That man who leaves aside all work and wholeheartedly takes refuge in God owes no debt to the gods, the Ṛṣis, beings, kinsmen and ancestors."

Truth, charity, non-injury—these are Dharma. If all Dharma can be given up, can these also be given up? Can one take prohibited food like meat and wine? No one will say so. It will have to be said that only such Dharma may be given up which can be substituted by a more direct way of approaching God. There must of course be no dependance upon or attachment to any other object except God. If these conditions are not fulfilled, abandonment of Dharma may involve danger. It is safer to follow the interpretation of Rāmānuja—"Do all duties, but give up attachment and desire for fruit."

Some Valuable Maxims

-By Jayadayal Goyandka

1. The period of human life should be regarded as invaluable, yet transitory, and devoted to the noblest pursuit. Not one moment should be wasted.

2. If for some reason any moment passes without the thought of God, one should rue it even more bitterly than the death of a son, so that such a lapse may not occur again.

3. He whose time is expended to no purpose has not at all understood the value of time.

4. A man should never sit idle, but should ever remain engaged in the best of pursuits.

5. To think of the Lord with one's mind, to mutter the Lord's name with one's tongue and, looking upon all as so many images of Śrī Nārāyaṇa, to render selfless service to the Lord manifested in the form of the universe with one's body—that is the best of all pursuits.

6. In the course of one's talk one should scrupulously speak truthful, agreeable, measured and wholesome words.

7. One should feel delighted at heart to hear of one's faults.

8. If anyone proves our fault, we should as far as possible refrain from exculpating ourselves; for by vindicating our conduct our faults get firmly rooted and he who points out our fault feels deterred from doing so on a future occasion. This prevents our becoming faultless.

9. If we happen to be innocent, we should keep mum; for thereby we do not suffer in any way. And if we are at fault, we should reform ourselves.

10. He who points out our fault should be respected as a Guru, so that he may feel encouraged in doing so hereafter.

11. One should take care not to reveal the fault of a near relation all at

once; for that may hurt his feeling and thus render his reformation impossible.

12. If we want to take service from somebody, we should go to him rather than call him in our presence.

13. One should lead a simple life.

14. One should be self-reliant.

15. We should not make our living very expensive. The living of the sages and seers of old was anything but expensive. A very expensive life makes man a slave of mammon, and thus drives him to many a sinful act.

16. Even for keeping the body and soul together one should make use of worldly objects only in a detached way.

17. While taking our meals we should not mind the taste of the food served to us; for by indulging the palate we degrade ourselves. Thought of one's health also betrays lack of dispassion.

18. A seeker of spiritual good, as a matter of fact, should take his meals with a mind full of dispassion, solely for the sake of preserving his life.

19. Even while leading a worldly life one should primarily devote one's mind to adoration and meditation on God and only secondarily to worldly affairs.

20. Even when going to bed one should particularly remember the Lord, so that the period of sleep may not be wasted.

21. In order to convert our sleep into a form of spiritual discipline we should cut short the stream of our worldly thoughts and go to sleep with our mind fixed on the Lord's name, form, virtues, glory and exploits.

22. We should rejoice every moment with the idea that we are enjoying the spontaneous grace and affection of the Lord.

23. When all by oneself one should ever exhort the mind not to think of anything else than God; for it is highly detrimental to indulge in idle thoughts.

24. In order to enhance the value of one's adoration carried on in seclusion one should try to practise it constantly at all times with reverence and devotion and in a disinterested spirit.

25. A man should qualify himself for God-Realization. When he has acquired the necessary qualifications, the Lord may reveal Himself to him of His own accord.

26. Unless the audience is keen to listen, a speaker should not talk of hidden truths culled from Satsanga (communion with saints).

27. Where there are a number of speakers scheduled to speak, one should as far as possible refrain from speaking.

28. One should always shun a raised seat and a high office.

29. As far as possible one should never seek the position of a Guru.

30. On receiving the news of a relative's death one should pay a condolence visit wherever necessary; but in the event of a death in one's own house, relations living in far-off places should, as far as possible, be politely asked not to come.

31. Dowry and gifts to deserving persons should be given; but one should as far as possible decline to accept either.

32. As far as possible, one should refuse to be an arbitrator.

33. As far as possible, one should shun the role of a match-maker.

34. One should rise in the last quarter of the night. If the sun rises while one is yet asleep, one should observe a fast and practise Japa all day long.

35. One should always perform the morning and evening devotions (Sandhyā), Gāyatrī-Japa (repetition of the Gāyatrī-Mantra), meditation, worship, recitation of sacred texts, Stuti (hymning the praises of a deity), prayer and salutations etc. intelligently and in a disinterested spirit and with reverence and devotion.

36. In a course of discipline for God-Realization, there is nothing so helpful as retiring to a sacred and secluded spot, communion with saints, study of holy books, meditation on God and Japa of His Name, quietism and dispassion.

37. It behoves every member of the twice-born classes to perform his Sandhyā prayers and Gāyatrī-Japa even before sunrise and sunset every day.

38. One should discharge one's social functions, pursue one's business and manage one's financial and other affairs uprightly and in a selfless manner with one's thought fixed on the Name and form of the Lord. For it is by pursuing all one's activities in a selfless manner and in a benevolent spirit that one attains blessedness.

39. Before finishing one's ablutions and daily routine of devotions and ritual one should take nothing in one's mouth except a tooth-cleaning twig and water.

40. One should take one's meals only after offering the food to the Lord and performing the rite known as Bali-Vaiśwadeva (offering morsels of cooked food to the fire and all creatures), subject to the injunctions of the Śāstras.

41. One should never eat or drink anything except a leaf of the basil plant (Tulasī) while walking or even standing.

42. One should perform Āchamana (sip a little water) immediately before and after meals.

43. If two or more persons are talking apart, one should not thrust oneself into their presence without their consent.

44. While walking one should take care not to destroy life.

45. One should use clarified butter, honey, oil, water and other liquids only after straining them.

46. One should repent on the omission of a duty or on the commission of a wrong act, so that the mistake may not be repeated.

47. A duty becomes boring and does not prove very useful when it is looked upon as a botheration.

48. The same duty, if performed cheerfully and in an ecstatic mood with one's thought fixed on the Lord, turns into a spiritual discipline of a very high order.

49. Idleness (shirking one's duty) is highly detrimental. A sin can be expiated, but not this idleness. Shaking off idleness is the only atonement for it.

50. Supreme endeavour in the form of performing one's duties or, in other words, striving in a spirit of dedication to the Lord is the principal means to attain liberation.

51. Although it is not within one's power to acquire wealth, a man should

exert himself in a legitimate manner as a matter of duty for keeping his body and soul together.

52. On meeting with the pleasant and the unpleasant, one should look upon them as a benign dispensation of the Lord and remain supremely contented every moment.

53. A noble undertaking should be accomplished at the earliest moment; for no reliance can be placed on the body (which may perish any moment).

54. One should not use a thing which may cause destruction of life.

55. One should not use silk and fine wool (as both involve destruction of life).

56. Honey, deerskin and musk should not be used because they involve destruction of life.

57. As far as possible, mill products should be excluded from one's diet.

58. One should believe in the existence of God more than in an object seen with one's own eyes; for the stronger the faith in God, the more will the striver abstain from sin and the more rapid will be his progress in Sādhana.

59. One should always depend on God. This will enhance one's fortitude, valour, sagacity, fearlessness and spiritual stamina.

60. God-love is a most secret and supremely mysterious phenomenon. There is no boon greater than this in the whole world.

61. There is no knowledge like the knowledge relating to God.

62. There is no glory like divine glory.

63. There is no perception like God-perception.

64. There is no conduct more exemplary than that of exalted souls.

65. There is no consciousness greater than God-consciousness.

66. There is no righteousness greater than even-mindedness.

67. There is no penance higher than truthfulness.

68. There is no gain like God-Realization.

69. There is no friend like the fellowship of saints.

70. There is no enemy like evil company.

71. There is no virtue like compassion, no sin like violence, no sacred vow like the vow of celibacy, no spiritual discipline like meditation, no happiness like peace of mind, no misery like indebtedness, no purifier like wisdom, no friend like God and no evil-minded person like a sinner: each of these excels the others in its own sphere and predominates at its own place.

72. A voluptuary has no credit; a greedy man has no self-respect; a man given over to wrath spares not even his own father; a fool does not mind being slapped; a curse is powerless against a devotee, an unbeliever has nothing to do with Japa and an enlightened soul transcends all limits.

73. There is no sacred stream like the Gangā, no living being deserving our fostering care as the cow, no holy book like the Gītā, no mystic formula like the Gāyatrī and no deity like Śrī Govinda.

74. One can attain blessedness by practising in a disinterested spirit with reverence and devotion any of these—a bath in the Gaṅgā, loving service of the cow, study of the Gītā with an eye to its meaning and spirit, Japa (repetition) of Gāyatrī-Mantra and meditation on Śrī Govinda.

75. No enemy can do the least harm to him who is armed with weapons like truthfulness, non-violence, forbearance, compassion, even-mindedness, quietude, contentment, endurance, self-abnegation etc.

76. Self-denial is the root of moral reform.

77. In order to guard against lying, one should not make definite statements about the future.

78. One should cherish no desire except the desire for God-Realization; for in the event of a single desire lingering in one's heart one needs must be born again. Hence desire in every form should be totally given up.

79. Communicate with your mind again and again: "Tell me, friend, what do you seek ?" And let the mind make the following reply: "No, I seek nothing." Desire is uprooted through such practice: this is quite certain.

80. Saints have no craving whatsoever in their heart. We too should try to follow their example.

81. One should not love anything belonging to this world; for if we love anything we are likely to think of it with attachment at the last moment of our life. And a thought with attachment is invariably followed by rebirth.

82. Saints are not liable to be born again; for they never entertain any such thought in their heart. They only think of certain things according to their Prārabdha or destiny; but since their thoughts are never accompanied by attachment they do not lead to rebirth and the saints never experience the least joy or sorrow on meeting with success or failure. That is the difference between a thought with and without attachment.

83. A man with attachment feels attracted towards a thing of his liking, and is delighted in its presence, and is repelled by the sight of a disagreeable object and feels miserable in its presence.

84. One should not give way to the morbid feelings of joy and sorrow, attraction and repulsion on hearing oneself praised or censured.

85. A man seeking blessedness ought to look upon honour and fame as a stigma.

86. One should visualize the world as well as one's own body as victims of Death.

87. Water only appears through optical illusion in a desert, but it does not actually exist there. Hence no sensible man, however thirsty he may be, would ever betake himself to a desert for water. Even so worldly objects appear to us as pleasing; but, really speaking, they are not pleasing at all. A man of dispassion and sound judgment who knows this truth would not turn to them for gratification.

88. In the eyes of enlightened and exalted souls who have attained liberation during their life-time the world is like a dream. That is why, though living in the world, they do not get attached to worldly enjoyments.

89. That man alone is a Jīvanmukta (liberated though living), who looks upon his living body as dead. In other words, he alone who has no attachment with the body even as one ceases to have any connection with one's lifeless body is a Jīvanmukta or one who has risen above one's body-consciousness.

90. For a pious man the glory of a saint cannot be over-estimated; for the glory of saints is infinite.

91. Realization of God through the instrumentality of saints constitutes their supramundane glory; while the accomplishment of a worldly object constitutes their mundane glory.

92. The activities of saints are inspired by their own destiny or the destiny of those who come in contact with them and sometimes by the reverence and love we cherish towards them and last but not the least by the behests of the Lord Himself.

93. Even when threatened with the loss of all that we possess we should never commit the least sin on any account and under any circumstance whatsoever, nor should we incite anyone else to do it nor give our consent to the perpetration of a sinful act.

94. One should earn money by fair means alone and never by foul means, no matter if one has to starve in following this rule.

95. One should never give up devotion to God and the path of virtue even on pain of death.

96. Forbearance, forgiveness, mind-control, non-stealing, external and internal purity, control of the senses, pure reason, spiritual knowledge, truthfulness and absence of wrath—these are the ten distinguishing features of universal religion.

97. Kuntī asked of the Lord the boon of perpetual adversity only because adversity puts one in mind of the Lord.

98. The sons of Pāṇḍu accepted the service of King Virāṭa, who was inferior in rank to the Pāṇḍavas, but never swerved an inch from the path of duty.

99. King Yudhiṣṭhira spurned the joys of heaven but did not desert even his faithful dog.

100. Self-denial is even greater than treatment on an equal footing; hence one should serve all in an unselfish spirit.

101. For a woman, devotion to her husband is higher than all other virtues. Therefore, with her thought fixed on the Lord she should particularly obey the commands of her husband, bow at the feet of her husband and other elders and serve them all according to their rank and position.

102. For a widow, however, aversion to sensuous enjoyments, devotion to God, cultivation of noble virtues and strict adherence to the moral laws and selfless service of all is the highest virtue.

103. There is no sin like tormenting others and no virtue like gratifying others. Therefore, one should exert oneself for the good of all every moment.

104. Where the interests of one's family, village, district, province, country, continent, the globe and the universe (all the three spheres) are involved, the smaller interests should be sacrificed in the interests of a wider unit.

105. We should not hear, dwell upon or speak to others of the evil propensities and immoral practices of other. We may do so if somebody's interests are served thereby. But our judgment may mislead us; hence we should do so with great caution and after mature deliberation.

106. After doing a good turn to some body we should not make him feel that we have heaped an obligation on him, nor should we speak of it to a third person nor again should we pride on what we have done. If we do so, the amount of good we have done is diminished in value. We should feel that it is God who gets everything done and that we are mere instruments.

107. We should not return an injury done by an evil-doer with evil, but should forgive him; for it is blameworthy for a man to nurse a spirit of vengeance.

108. It is not at all reprehensible to punish a wrong-doer if by punishing him we do him a good turn.

109. A man should never forget till the last moment of his life an obligation received from another; nay, he should feel indebted to his benefactor even after richly repaying his obligation.

110. If we happen to wrong anyone, we should in future continue to do him a good turn, so that he may actually forget the injury done by us. That will be the right sort of atonement for the wrong done by us.

111. One's mind and senses should be mastered in such a way that instead of indulging in idle or sinful pursuits they may keep to the blessed path which we would have them tread.

112. Everyone should take particular care to observe a vow of chastity.

113. Concupiscence has its root in prurient thought. One's vow of chastity is broken through sexual commerce with a woman etc.

114. A householder should not have sexual commerce with his wife more than once in the course of a month. A married man who copulates with his wife once in a month during the period favourable for conception is as good as a celibate.

115. Mind and senses duly mastered are like allies, while those that have not been subdued and are addicted to sensuous enjoyment are like enemies.

116. The attachment we have for the body and the world is the root of all troubles; it should be wholly given up.

117. No worldly enjoyment is free from risk; hence all enjoyment should be shunned.

118. Gold, woman, honour, fame, jealousy, sloth, error, luxury, physical comforts, enjoyment, evil propensities and sin—all these should be regarded as great obstacles in the path of God-Realization and totally renounced like poison.

119. Spiritual wisdom, dispassion, Devotion, noble virtues, right conduct, service and self-control should be cultivated as analogous to nectar.

120. Good morals are far superior to external purity and strict adherence to traditional usages; devotion to God ranks even higher.

121. God does not mind one's caste or pedigree; He takes into account our love alone. Hence a man should love God and God alone.

122. He who has faith in God, holy men, the sacred texts and life after death can never commit sin. Forbearance, valour, profundity, intrepidity, even-mindedness, tranquillity and other virtues automatically woo him, so that his conduct becomes naturally of the best type.

123. One should feel enraptured every moment with the thought of the Lord's Name, form, virtues, glory, truth, mystery and exploits.

124. Faith is engendered by listening to, reading accounts of and dwelling upon the virtues, glory, exploits, truth and mysteries of God.

125. Faith can be developed by weeping while hymning the praises of and praying to God in seclusion.

126. Where there is reverence, the most commonplace activity of the object of reverence begins to appear as pregnant with a most wonderful meaning.

127. One's soul can be speedily redeemed through devout and selfless service of one's parents, husband, master, a man of wisdom, an exalted soul and one's elders.

128. Through disinterested action, repetition of the Divine Name, contemplation and meditation as well as through the fellowship of saints and the study of sacred texts, the impurities, restlessness and opacity of the mind are totally eradicated and God can be speedily realized.

129. A man seeking speedy attainment of blessedness should not cherish any longing other than that for God-Realization; for all other cravings compel one to drift in the ocean of mundane existence consisting of birth and death.

130. For God-Realization a man should study the scriptures with an eye to their meaning and spirit and practise in seclusion Japa, meditation and investigation of spiritual truths regularly every day.

131. If we welcome an event occurring against one's will or through another's will as a Godsend, enemies like lust, anger etc. cannot approach us, even as darkness cannot appear before the sun.

132. In order to grasp the real nature of the Jīva (individual soul), Brahma (the Supreme) and Māyā (the principal of ignorance) one should daily meditate on God with a mind full of discernment and dispassion and investigate the spiritual truths.

133. He who has come to know the truth and mystery of divine grace and divine love, enjoys peace and bliss that know no bounds.

134. He who has dedicated himself to God and depends exclusively on Him is protected ever and anon and in every way by God and thereby attains for good a state which is free from all fear.

135. Loving meditation on God coupled with Japa of the Divine Name, reverent communion with saints, an intelligent study of approved scriptures and selfless service of afflicted, forlorn, adorable and aged people anyone of these practices, if pursued as a matter of duty, ensures speedy attainment of blessedness.

136. God is extremely compassionate and loving. The man who has grasped

the truth of this maxim surrenders himself to God and speedily attains supreme peace.

137. There is no such feeling as the feeling of God's presence everywhere. And if we begin to feel His presence everywhere, our evil propensities and immoral practices will cease altogether and commendable virtues and right conduct will automatically appear.

138. The truth of God is realized by looking upon everything as identical in substance with God and every activity as a pastime of God. (*Kalyan*)

The Way to Happiness

By R. Krishnaswami Aiyar

1. A REFLECTED IMAGE

The Upaniṣads enunciate the truth that it is the supreme Self, the Eternal, the Pure and the Ever Free, that appears as the individual soul (Jīvātmā) when related to certain limitations. When limitation is postulated of the Supreme Self, It gets the name of 'Jīvātmā' when viewed as subordinate to such limitations; and It gets the name of Īśwara, the Lord, when viewed as transcending those limitations. Though Space is ever one and continuous, the space limited to a pot is called pot-space and the space outside it is called the great space. Similarly, for practical purposes, the same Self gets the name of 'Jīvātmā' and Īśwara.

This can be understood with reference to a familiar example. When a face is reflected in a mirror, the face gets the name of 'Bimba' and the face reflected gets the name of a Reflection (Pratibimba). This distinction is a practical one and enures only as long as there is a mirror to create it. If the mirror is removed, the reflection ceases to be and the Bimba remains only as the face. Even when the reflection is being perceived, it has no independent existence of its own. Its existence is not different from the existence of the Bimba. Similarly, it is said that the Lord is the Bimba, the soul is the reflection and the mind is the mirror, the cause of the reflection.

We can draw a very significant lesson out of this illustration. Suppose we want to put a mark on the forehead of the reflected face seen in the mirror. We cannot possibly put our finger through the glass and reach the reflected face. If we attempt any such thing, the glass will be broken and the face in it will disappear altogether. We can, however, put a mark on the glass just opposite to the centre of the forehead of the reflected face and feel somewhat satisfied that we have in a way succeded. But if we do not stand still and if we make the slightest movement, the reflected face also will move but the mark on the glass will remain where it was placed. It will now seem to be on the cheek of the reflected face or even outside the face itself. We will realize not only that the mark has not been put on the reflected face but will see it placed in some place where we

had no idea of putting it and would not have liked to put it. It would seem, therefore, that inasmuch as it is impossible to place the mark directly on the forehead of the reflected face and inasmuch as it is useless to place it on the mirror, there is no way at all of putting a mark on the forehead of the reflected image. If however, we, are anxious to achieve this object, we must certainly consider well how to do so. If we are intelligent enough, there is only one way open to us. We must desist from all futile attempts to put the mark directly on the reflected face or on the mirror and put that mark upon the real face outside the mirror. Once we do so, the mark will appear instantaneously on the face of the reflected image. It will not be possible to wipe off the reflected mark by any effort of ours. It will be realized that there is no other way of putting the mark on the reflected image. Not only this. If we put a mark on the real face, no amount of effort on our part can prevent the mark from appearing on the face of the reflection. It must appear there. If, therefore, we want to decorate a reflected image, we must decorate the real image and there is no other way. If we decorate the real image, the reflected image will be automatically decorated, even if we do not want it.

2. PLEASE THE LORD

Generally we all desire to be ever happy and do not want suffering of any sort; and this feeling is ever inherent in us. We do not stop with merely having this feeling, but we are always making efforts to secure such happiness and avoid all trouble. Still we neither get happiness nor escape trouble. Why is it so? We must pause to consider. If we consider the illustration just now given, we shall be able to find out the reason in no time. We who are really in the nature of reflected images long for happiness and adopt the methods of the person who tries to put a mark directly on the reflected face or on the mirror. That is why the mark refuses to fall on the forehead of the reflected face. It is an impossibility to get happiness for ourselves directly; for we are but reflections. If, therefore, we want happiness, there is no method of getting it except the one mentioned above: that is, we must put the mark upon the image outside the mirror. That is to say, as the Lord occupies the position of that image, we must make Him happy. If we make Him happy, the happiness will instantaneously reflect itself in us, the reflected images. Once He is made happy, we or even He cannot possibly prevent our being happy. In spite of our efforts, if, any to the contrary, we shall be happy. If we think, however, that we can be happy without making Him happy and make attempts in that direction, we can never succeed. We have, therefore, to learn from this illustration that the only way of getting happiness for ourselves is to please God and that there is no other possible way. If we realize this, we shall at once see that all our efforts should be directed only to secure the pleasure of God and that all efforts to secure happiness for ourselves directly are not only unnecessary but quite futile. It is this teaching that the great Master, Śrī Śankarāchārya, has

very beautifully taught us in addressing the mind as follows:—

त्वत्प्रभुजीवप्रियमिच्छसि चे-
नरहरिपूजां कुरु सततम् ।
प्रतिबिम्बालङ्कृतिधृतिकुशलो
बिम्बालङ्कृतिमातनुते ॥

"O mind, if you really desire the good of your master, the Soul, worship always Narahari, the great Lord; for a person who is an adept in putting ornaments on a reflected image decorates always only the real image."

3. HAS THE LORD ANY WANTS ?

But the further question will arise, how are we to make the Lord happy? Ordinarily we make another person happy if we give him something which he likes or if we rid him of anything which gives him pain. Again, if the thing liked is already with that person, he cannot certainly be made happy if we give him the very same thing. It would seem that the thing intended to give happiness to a person must be one not only liked by him but which he had not already with him. The Vedas all in one voice proclaim that the Lord is free from all possible defects, is unpolluted by sin and untouched by affliction. What is this thing which can give Him pain and which we can remove to secure Him pleasure? The same Vedas say that His desires are ever true and ever fulfilled. What is there which He would have from us and which He has not already got with Him? Granting that He has some affliction, is it not impertinence on our part to seek to remove it and have we the capacity to do so? Similarly, supposing that He does lack in a particular thing which He should like to have, is it not again sheer impertinence on our part to attempt to supply Him with that thing and have we the capacity to do so? While so, what thing can we possibly give Him to make Him happy? As, by His very definition, He is the Lord of the entire universe, what can there be which He has not?

Take, for example, the great Lord in His aspect as Parameśwara, the Consort of Umā. If we think of making Him happy by offering to Him all the gold in our possession, we are reminded that, for the extermination of the demon Tripura, He bent the golden mountain Meru itself and held it in His hand as His bow. How insignificant is the gold which we can possibly offer Him? Does He want it from us? And can we please Him by giving it to Him? It may be that He has His bow in gold. Shall we offer Him silver? The very mountain on which He has His abode, viz., the Kailāsa, is made of silver. Kubera, the Lord of the nine treasures, is an intimate friend and servant of His and is ever near by. It is said that, at the time of the churning of the milk ocean for nectar, Indra, the lord of the Devas, appropriated to himself the Kalpaka tree, the cow Kāmadhenu and the stone Chintāmaṇi. But even he is but a part of the eight-aspected (Aṣṭa-Mūrti) Lord and it was the latter that saved all the Devas from perishing under the venomous flames of the Halāhala poison. Can we say of His abode that there is only one Kalpaka tree there or that there is only one Kāmadhenu or only one Chintāmaṇi with Him? They will be found there

numberless. If we but have a single Kalpaka tree or one Kāmadhenu or one Chintāmaṇi, we can get whatever we desire. It is not only that all the three are with Him, but they are there in countless numbers. Can He ever want anything? If He does want anything, is it for us, the worst of paupers, to attempt to give Him that thing and make Him happy? It may be that a person has every means of happiness available to him in abundance and is yet unhappy, as he lacks coolness of mind. Shall we, then, do something by which we can make the Lord's mind cool? The cool-rayed moon is the Deity presiding over all minds and the Lord has that moon ever on His head. Further, all the good which the inhabitants of the universe long for is dependent upon the service of His holy feet; how, then, can we ever arrogate to ourselves the capacity to do *Him* good? As, by His very nature, He is the embodiment of all good, He bears the significant name of *Śiva*, the Good. It is mere foolishness to think of giving Him some good and of thereby making Him pleased. If we bear all these facts in our mind, it would seem an impossible task to find out something by giving which we can please Him and which is not already with Him and more so to secure for ourselves, the reflected images, any happiness by pleasing Him. If we stop with this, we can never and by no means secure the pleasure of God. That means that we can never be happy. The matter, therefore, requires further consideration.

4. SURRENDER THE MIND TO THE LORD

We must earnestly search out something which the Lord has not with Him, which is dear to Him and which He longs to have. It must be a thing, again, which is available with us and which we can give to Him. Unless we give Him such a thing, there is no way of getting any happiness for us and we have necessarily, therefore, to find it out anyhow. Nobody need despair that such a thing is an impossibility. The Great Master in his boundless grace has pointed out to us such a thing. It is no other than our own mind.

करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतौ
गृहस्थे स्वर्भूजामरसुरभिचिन्तामणिगणे ।
शिरःस्थे शीतांशौ चरणयुगलस्थेऽखिलशुभे
कमर्थं दास्येऽहं भवतु भवदर्थं मम मनः ॥

We know as a matter of direct experience that our mind is *not* with the Lord. If it were with Him, we could never have the slightest suffering and, as we do have affliction of various kinds, we can by inferential reasoning also easily see that our mind is not with Him. The Lord in His infinite mercy is ever anxious that we must offer our mind to Him and is very eagerly awaiting our doing so. If, therefore, we do offer our mind to Him, it is clear that He will be immensely pleased. Our mind, therefore, is something which is dear to Him, which He has not with Him, and which He longs to have. If we give it to Him, there can be no doubt that He will be made happy and that, as a consequence,

happiness will be reflected in us also.

Further, a thing may be dear to a person; but, if he is able to obtain it very easily, he may not mind it much. Similarly, if he can get it in abundant quantities, even then his happiness at getting it will not be very keen. If a man is confident that whenever he wants money he can easily get it from a friend living close by, he will not be anxious about it though he may certainly want it. Similarly, if there are a large number of friends to oblige him with money whenever wanted, his happiness will certainly be less keen. Suppose, however, a beggar realizes that nobody in the world is prepared to help him and that, even if anybody chooses to help him, he is a rare phenomenon endowed with extraordinary generosity, and suppose that quite unexpectedly some person gives him something, there cannot be the slightest doubt that the beggar will be immensely pleased. Similarly, from time without beginning the Lord has been insistently begging every one of us in this vast universe to give Him our mind; but nobody is prepared to do it. If, as the result of the fruition of past good deeds, some individual is prepared to respond to His call and place his mind at His feet, need it be said that the joy of the Lord will know no bounds? In these days, we need not have the slightest apprehension that many people will come forward to make such offers and thereby belittle the value of our offer in the eyes of God. As there will be no competition at all in this respect, this seems to be the most appropriate time to make an offering of our mind to Him.

5. THE OPPORTUNE MOMENT

Let us take the ordinary practical world. As we have in these days a large number of persons who have passed several examinations, it is felt that it is difficult to select persons for appointment and the Government, therefore, think it necessary that more qualifications must be acquired to qualify one for an appointment and that others less qualified will not have the appointment. Some years before, there were not so many persons who had passed so many examinations. There was a dearth of persons who had an adequate knowledge of the language of the British rulers. Many an appointment which the most qualified are unable to obtain in these days was given to those who had far less qualifications. The only reason for this was that the number of persons seeking employment in those days was considerably less. The Government had to get on with their business somehow. They, therefore, took into their service persons who had not passed any high examinations. Similarly, in the Kṛta, Tretā and Dwāpara Yugas there were many persons who deserved the grace of God. They, therefore, thought that they must deserve that grace in a greater degree than others, and accordingly engaged themselves in special courses of penance, sacrificial rites and so on and thereby earned the pleasure of God to a very great degree. In these days, however, the number of persons

who seek the grace of God is very low. If anybody, therefore, seeks it now, and if God were to insist upon a higher standard of qualifications to deserve it, nobody would care to come any way nearby. This explains prehaps why the Śāstras perscribe that such and such activities are enough in this age of Kali to secure His grace.

Even when such a low standard has been prescribed, what will be His sorrow if nobody seeks Him, the Fountain of Mercy? If in these days a rare individual chances to seek Him in all earnestness, what will be His joy at this event? This seems, therefore, to be the most appropriate time for deserving the grace of God with the least qualifications in us and with the least effort. If we do not avail ourselves of this opportune moment, there can be no fool worse than us. It is, therefore, our duty to surrender our mind to God and to make Him happy and, in consequence, to make ourselves happy. There is no other way but this. The Lord is ever ready to accept our surrender and endow us with everything good longed after by us, be it happiness of a qualified or limited nature or the Bliss Absolute of the Self.

Shankara's Teachings in his own Words

-By Atmananda

INTRODUCTION

Śrī Śankara is perhaps one of the least understood of the great Āchāryas even among the Sanskrit-knowing public. But because of his strictly scientific attitude of mind, his deep grasp of the fundamentals of religion and lucid exposition, he is the one Āchārya who will easily appeal to the modern mind. In the interests of pure religion, not merely of Hinduism, it is necessary that this modern age should read and understand him better.

He is one of the boldest thinkers the world has ever known. In the course of his meticulous exposition of the nature of the Eternal Truth, he seems merciless in his exposure of the foibles of the popular Hindu religion of his times. His one endeavour was to bring out the fundamentals of the Hindu religion out of the tangled web of Hindu religious literature. He has a most comprehensive and elevated view of the human personality. Even in his eagerness to bring to the limelight the higher but hidden aspects of his personality he never forgets that the common man is in the merciless grip of his lower nature. So he comes down to the level of the common man to raise him up.

ETHICS SUPERIOR TO RITUALS

While allowing for rituals their indispensable place in the childhood of a religious life he was uncompromising in

his insistence that only on the basis of strict and advanced ethical life can the superstructure of spiritual or religious life of realization of God or the Self be built up. Rituals and Swadharma are the essential atmosphere for the practice of detachment. But performance of rituals as such does not lead to this detachment; there is a method of doing it in a proper attitude of mind, which helps to evolve this detachment. This in turn paves the way for an easy ethical life.

ŚANKARA'S SYNTHETIC GENIUS

Śankara has in a full measure the characteristic genius of the Hindu to assimilate and absorb whatever is health-giving in the atmosphere about him. Mīmāṃsakas in their enthusiasm for rituals, which were regarded by them as their Kāmadhenu, characterized the Upaniṣads as mere Arthavāda (panegyrics) necessary to emphasize the importance of rituals, but leading to no independent thought. Śankara in his admiration for the Vedānta was not oblivious of the achievements of the Mīmāṃsakas in the science of interpretation of the Vedic texts.

One of the great glories of the Hindu religious thinkers was that though they all based their Siddhāntas on the authority of the Vedas, they were not fundamentalists like the followers of the Bible or Koran. No school of Hindu religious thought accepted the necessity to regard every sentence of Veda as equally authoritative and so to be justified to the people. They classified Vedic sentences into two broad categories: (1) Vidhi (the commands or injunctions) and (2) Vidhiśeṣa and Arthavāda (supplements or panegyrics). This original and bold conception saved them from many of the pitfalls of the fundamentalists of other religions.

I fear many of us Hindus, who are naturally devoted to all kinds of our own scriptures, do not understand or realize the very existence and much less the importance of this basic principle of interpretation. So we are misled to believe that every sentence of the Vedas has to be justified at its face value. We forget that Jaimini, who is still the Ācbārya for most of us and who built up his edifice of ritualism on the sheer authority of the Vedas, regarded the whole body of the Mantras and all the Upaniṣads as Vidhiśeṣa or Arthavāda. According to him, the statements and propositions in the hymns and the Upaniṣads need not be taken seriously at their face value. They are there only in some way to subserve the text on rituals. This led Jaimini into the pitfall of ignoring the grand thought and life taught by Vedānta. While we also follow Jaimini into the pit, we forget the great lesson that he taught in regard to the texts. We forget that later religious literature, the Itihāsas, Purāṇas and others, do abound in Arthavādas and are not to be given a uniform authoritativeness.

Śankara accepted this division and most of the other rules of interpretation forged by Jaimini. But his view of the Vedas was fundamentally different. Śankara regarded the Vedas as Jñāpaka or revealing the truths, while Jaimini recognized them as Kāraka or mandatory, with dire consequences on disobedience. But while Jaimini's view leads to exclusion of the

hymns and the Upaniṣads, Śankara's comprehended all parts of Vedas alike in its scope. Both Karmakāṇḍa and Jñānakāṇḍa were equally authoritative. Another vital difference between the Āchāryas in the canons of interpretation was the test of प्रामाण्य. Śankara's test on this runs as follows:—

न वाक्यस्य वस्त्वन्वाख्यानं क्रियान्वाख्यान वा प्रामाण्याप्रामाण्यकारणम् । किं तर्हि ? निश्चितफलवद्विज्ञानोत्पादकत्वम् । तद्यत्रास्ति तत्प्रमाणवाक्यम् । यत्र नास्ति तदप्रमाणम् ॥ (*Bhāṣya on Bṛhad. Up.* I. iv. 7)

"The test of the authority or otherwise of a passage is not whether it states a fact or an action but its capacity to generate certain and fruitful knowledge. A passage that has this is authoritative; while the one that lacks it is not." This test, again, is beautifully comprehensive and inclusive. Jaimini's test included only the injunctions of Karmakāṇḍa. Śankara's test includes these injunctions of Karmakāṇḍa as well as the emphatic assertions of Jñānakāṇḍa. These are admirable instances of Śankara's genius for the synthesis of differing ideologies.

But Śankara's penetrating intellect knew where to stop in this synthesis or inclusion of ideas; he emphatically demolished the Siddhānta of Jaimini that Karma alone and by itself was the Kāmadhenu in religious life. But, as already stated above, he accepts that it had its inevitable place in the early stage of the religious or spiritual growth of man. Here is a good instance of his catholocity. Similar was his relationship with the other four Darśanas. The technique evolved or adumbrated by other famous schools of thought was mostly accepted, nay, used by him in his exposition of Vedānta; but the untenable Siddhāntas or conclusions were exploded without mercy.

HIS SCIENTIFIC ATTITUDE

But what will appeal most to the modern man is Śankara's strictly scientific attitude to religion. The ambition of science is to reveal the truths of the external nature; the field of religion is the disclosure of the still more marvellous truths of the internal nature of man. Śankara is a master expounder of the latter. The science of today has in a sense become transcendental; but naturally its field is the outside world. The most important domain of the present-day science is the mighty atom, far beyond the ken of the senses of man. Science has become less dogmatic than it was in the 19th century; one is not sure to what more subtle depths it may be taken.

In a similar manner the special field of exploration of our Ṛṣis was the inner man, his consciousness. But this was also transcended. The scriptures reveal the truths relating to the super-consciousness in ourselves and ultimately of the whole universe. As illustrated by the life of Mahatma Gandhi, the soul force is even mightier than the explosive force of the atom. We are glad that the more thoughtful in all the nations are now in a mood to listen to and think about the great truth of the Ātmā.

The marvellous feat of Śankara is that he has tested the truths of religion

by the very same standards as have been adopted by science. The two tests of science are that it can be verified, and that it is universal. Śankara states that the culmination of religious, *i. e.*, ethical discipline is the experience or realization of the Self or the Supreme, here and now. "अनुभवादयश्च यथासंभवं इह प्रमाणम् ।" "अनुभवावसानत्वाद् भूतवस्तुविषयत्वात् च ब्रह्मज्ञानस्य ।" "It is true because of one's own experience." "Brahmajñāna is the experience of an existing entity as the culmination of a course of discipline." He says this realization is in glaring contrast to the "attainment of Heaven by means of sacrifice". The attainment of Heaven has to be accepted merely on the authority of the Veda. It cannot be experienced here and now. So doubts about its reality are not quite out of place.

But the experience of the Self is not easy. Even in the intellectual sphere the theory of Relativity is beyond the comprehension of 99% of the educated or intelligent people. A comprehension of this difficulty must make it plain why the more subtle experience of the realization of the Self or God is beyond the depths 99.99% of the people. There are not many Einsteins nor are there many Ramakrishna Paramahamsas or Ramana Maharishis.

Another characteristics of science is that a scientific phenomenon is not unique but universal. If an atom can be split in America, Americans are easily prepared to concede that Russians too can split it. Christians believe that Christ is unique. He is a 'न भूतो न भविष्यति'. Mohamedans think Mohemed is the one Prophet; he is unique. According to Śankara, these are but examples of realized souls and there is to be repetition of such prophets. Only these must have gone through a severe course of ethical discipline and, by their intensive purity and concentration, transcended the bounds of ordinary consciousness.

Thus Śankara brings to bear quite a scientific mind in his exposition of religion. Even though he lived in what may be termed as the medieval times, he is more modern than many of the modern scientists in his conception and treatment of religion. There is nothing to be wondered at if Śankara is not properly known in Europe or America. But the great pity is that his excellence is not realized in his own land of Bhāratavarṣa.

So a humble attempt is being made to place before the readers his ideas on many aspects of religion in his own words.

WHY NOT UNDERSTOOD?

Two causes have contributed to the prevailing state of ignorance regarding Śankara's teachings.

The standard works of Śankara are his commentaries on the *Gītā*, the *Upaniṣads* and the *Brahma-Sūtras*. The traditional way of learning permitted the study of these only after a fairly elaborate course of study of Sāhitya (Literature), Vyākaraṇa (Grammar), Nyāya (Logic) and Mīmāṃsā. It cannot be denied that a fair grasp of their technique is no doubt necessary for the comprehension of Śankara's Bhāṣyas on the Prasthāna-Traya. But in this

scheme of studies two serious mishaps happen. In studying these auxiliaries many theories, put forth by thess Śāstras on serious problems and which have been exploded by Śankara, are accepted as gospel truths by the beginner. How Mīmāṃsā is dangerously misleading in two or more important matters has been shown above. Secondly, often enough the Sanskrit study ends with these auxiliaries or their higher studies and Vedānta is not taken up at all, with the result that the students of Sanskrit are not benefited by the flood of light thrown by Śankara on these exploded topics.

Another great disadvantage to a student of Vedānta is that Śankara has given his expositions of many serious subjects and propositions while commenting on the text of these great books. No one can find out easily where an important topic has been dealt with. The methods adopted by Śankara has thus no correspondence to the systematic and logical development of successive topics that we are accustomed to in great modern philosophical or even scientific works. Even so fundamental propositions of Śankara, which are his own contribution to the Indian philosophical thought, lie like a needle in a haystack.

It would be a service to the world of religion and philosophy if these thoughts are picked up and given to it in a systematic manner in his own words. My humble effort is to render this service.

ŚANKARA SHOULD BE INTRODUCED BEFORE OTHERS

It would be a greater service to the beginners of a study of religion and philosophy in general and Hindu thought in particular that his marvellous yet simple conceptions on the fundamentals of this important subject are placed before them as the first subject of study, even before their thoughts are warped by exploded theories of other famous and popular thinkers. The weapons forged by these latter teachers are indeed very useful for a clear grasp of the Sanskrit Sastraic literature; but the fact still remains that their Siddhāntas (conclusions) have not stood the test of Śankara and so could much less stand the onslaughts of modern science. Śankara's Siddhāntas can successfully withstand these.

Gita-Govinda

— By V. Sundaram Iyer

At the A. I. C. C., the other day, Pandit Nehru pointedly laid emphasis on the need to integrate music and song, drama and dance, with the education of the young in our country; and it is a matter for extreme gratification that his government has been doing a lot in the direction, the inauguration of the Hindustani and the Carnatic academies being the most significant earnest of the things to come. There is perhaps unlimited scope for research and resuscitation in Music, which in India has ever been the one unifying force of the land. Music in India, unlike the situation in the West, has become synthetized with religion, particularly in its Bhakti or devotion aspect—indeed Śrī Thyagayya asks us in his well-known Danyasi Kriti, "Where is music without Bhakti ?"—and secondly music has transcended all barriers of caste, creed, script or province. Typical of both the features has been *Gīta-Govinda*, Jayadeva's immortal lyric, an exquisite rhapsody of but 24 pieces in pure, melifluous Sanskrit. The poem has in many ways been unique. Its author lived in a far-off village in Orissa in comparative abscurity: yet such has been the intrinsic worth of the composition that it has been for several centuries the favourite hymn of millions of our people throughout the length and breadth of our country; and in the good old days there was hardly a Brahman household in South India whose women-folk did not begin the day's routine with the song "Pralayapayoden Jale" in Saurāṣṭra Rāga. Even now, Gīta-Govinda is the only poem celebrated in song and dance in the annual Radha-Kalyanam festivities (festivities connected with the wedding of Śrī Rādhā) in Tamil Nad. The theme of the work is the love of Rādhā and Kṛṣṇa; and its imagery might strike a superficial reader as aught but erotic and profane; still it has been the origin and mainstay of the most prominent religious and cultural revival of our times, inaugurated by Śrī Chaitanya in Bengal. Its musical and spiritual ramifications have spread far and wide, inspiring the saint as well as the soldier like Chaitanya and Rana Kumbha, the poet as well as the politician like Vidyāpati and Pratāpa-Rudra. Owing, however, to a colossal misunderstanding of the esoteric import of the verses, Gīta-Govinda has become a forgotten work in North India, its place of origin; but we in South India have preserved it intact notwithstanding the passage of several centuries; and the Aṣṭapadīs (stanzas of eight verses) occupy even today a honoured place in our musical repertoire and, what is perhaps more praiseworthy, in our Agamic traditions and rituals. For instance, in the Guruvayur temple one Aṣṭapadī has to be sung, each day before the Mahānaivedyam and musicians and drummers enjoy special emoluments for the service.

Jayadeva appears to have flourished in the 11th Century in a village near the Puri temple and his poem was in point of time certainly anterior to *Sangīta-Ratnākara*. *Gīta-Govinda* has shared with Kṣetrajña's padams the privilege o

having been listened to and approved by the Lord Himself; and there are at least three traditional accounts of the Supreme Being having been moved by the verses. When Jayadeva was composing the 19th piece, he fancied that the idea therein,—"Smara-Garala-Khaṇḍanam—Mama Śirasi maṇḍanam—dhehi pada-pallavam"—of the Lord pleading with Rādhā to lay Her soft foot on His head, was something too sacrilegous, and abandoning it, went out for a while for his bath. While so, Śrī Kṛṣṇa Himself appeared, in the guise of Jayadeva with water dripping from his head, before his wife Padmāvatī, got the manuscript from her and wrote down a few lines therein and disappeared. Jayadeva (real) came back after his oil bath and on looking into the manuscript was astounded to find that what he had regarded as profane was not so to the Lord who had written it out in the manuscript what exactly he had conceived. In praise of Padmāvatī, who had the unique fortune of seeing the Lord, Jayadeva has associated her name in the concluding portion of stanza—"Jayati Padmāvatī". On another occasion the author was able to bring back to life his wife, who had died suddenly on hearing a false report about his death, by singing this very Aṣṭapadī. The third incident concerns a weaver girl, who used to recite the verse "Dhīra Samīre", which she had learnt from a street singer, every time she wove her silk threads. The Lord, it is said, would appear before her as a baby and dance to the music, jumping about hither and thither and cutting up the silk threads all the while. Nonetheless she was able to find ready purchasers for her apparently unusable wares, because the material had exercised a particular fascination over the buyers.

Gīta-Govinda has been amongst our most popular musical and religious works and its votaries have been numberless in all ages. The composition is still kept intact in its original purity, and there has been nothing like a northern or a southern rescension. But the tune and melody in which the 24 pieces would have been sung by Jayadeva and his contempomaries have all been forgotten. At any rate they could not be identical with the Sampradāya in South India where the verses have been set to the various Carnatic Rāgas like Saurāṣṭra, Śankarābharaṇam, Kambodi etc., which perhaps was the next best alternative to the lack of the original tunes. It is, however, up to those interested in preserving the musical heritage of our nation to re-discover and recapture the original melodies of the poem which had transformed a mere soldier Kumbha Rana into a musician—who came to write a treatise on the music of *Gīta-Govinda* and had also built a huge temple,—which gave spiritual light to Mīrā Bāī as well as to millions of our people, literally from the prince to the peasant, for several centuries now and which has been accorded a privilege and a significance vouchsafed to but a few of our epics and musical compositions. The same spirit and enthusiasm

which have enabled us to renovate Holy Somnāth ought also to inspire us to rehabilitate our long lost treasure of music forms and tunes. Our All-India Radio Organizations are eminently fitted to carry out this task both by reason of their immense resources and the facilities they enjoy in North India in regard to undertakings of this kind; and public bodies like the Madras Academy and the sister institutions in North India have a special duty to perform in this regard.

The Importance of Sadhana for God-Realization

By K. Satyananda Rao, B. A.

All great teachers of religion ask us to give up our attachment to the objects and pleasures of the world so that we may attain union with God. When we remember that a vast majority of men see the purpose and meaning of life in sense-enjoyments, we realize how very hard it is to achieve self-conquest and rest in peace. But there is a way to it and that is the path of Sādhana.

It is a truth that requires no proof that a man can easily, willingly, and even joyfully renounce what he is in possession of, nay, he develops too a supreme contempt for it when, by strenuous effort combined with the grace of God, he succeeds in getting a higher thing. To give a concrete illustration, a deputy Collector, as long as he continues as a Deputy Collector, entertains a strong glamour for his post; but when he is promoted as a District Collector or as a departmental secretary, the very Deputy Collector's post which hitherto made him so self-important, if not conceited, looks low and cheap in his estimation.

Similarly the short-lived and seemingly desirable pleasures of the world exercise an irresistible charm over the mind of man so long as he does not experience a joy which is infinitely superior to them—a joy which is permanent and absolutely unmixed with sorrow. He who has tasted the sweetness and bliss of God's name will have no attraction for the appetizing savouries supplied in eating-houses.

In order to experience that joy which enables a man to rise above the allurements and temptations of life which bind him to the body Sādhana is indispensable. Reading religious books and listening to religious discourses are quite useless if they do not impel man to take to Sādhana.

To-Morrow

(Translated by H. W. Longfellow)

Lord, what am I, that, with unceasing care,
Thou didst seek after me,—that Thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?
O strange delusion!—that I did not greet
Thy blest approach, and O, to Heaven how lost;
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon Thy feet.
How oft my guardian angel gently cried,
"Soul, from thy casement look, and thou shalt see
How He persists to knock and wait for thee!"
And, O! how often to that voice of sorrow,
"To-morrow we will open," I replied,
And when the morrow came I answered still, "To-morrow."

—Lope De Vega

Regd. No. A. 334.

A Devotee's Determination

My days were lost so far, but now
To waste them more I won't allow.
Through Rāma's grace the night has fled
Of worldliness; and 'gain a bed
I shall not make and will not part
Wish-yielding gem of Name from heart.
I shall by constant touch ensure
Upon His charming form azure—
Which is a fine basanite—
My mind, a gold, how pure and bright.
My senses laughed at me, a slave
I was of theirs; but now I have
Upon myself full mastery won,
No more of mocking, jeering none.
I'll make my bee-like mind's retreat,
For e'er Śrī Rāma's Lotus-Feet.

(Goswami Tulasidas: *Vinayapatrikā,* 105)